

vision of a mob howling at the gates of a palace or senate-house. This is true if we take into account the gradual emancipation of particular classes—the securing of privileges by crafts or trades guilds, of charters by the principal residents of a town, of parliamentary assemblages of their own by the clergy, or by such of the well-to-do classes as lay just below the ranks of the aristocracy. These have been obtained by many expedients, by the granting or withholding of money, by the influence of religion, and by the use of armed force. But these communities were all of the nature of aristocracies. Their privileges were peculiar, and were maintained by a jealous conservatism. There is, indeed, little analogy between the protection of a craft, or of a class, from arbitrary interference, and the concession of manhood suffrage to the people as a whole. The one was desired for definite practical objects and was appreciated by reason of its fruits: the other fulfilled aspirations which were indefinite and emotional, representing conceptions, not of material improvement, but of human dignity. We should, then, readily understand why women who can emancipate themselves from the chains of habit are now clamorously demanding the suffrage. They share men's confident ideas of personal importance, and they conceive that, if these ideas are gratified for one sex,

they may reasonably be gratified for the other sex also.

The suffrage having been won by the stimulating effect of an appeal to self-conscious vanity, the possession of a vote is of value in itself. quite apart from the political opportunities which it affords. It has, consequently, been a striking feature of democracy that the people, having secured the right to vote, can with difficulty be persuaded to exercise it. A political issue, of how-